

Spreading and Color,
Sighed forth in a N^o

SERMON

Preached in the Parish-Church of
St. MARTIN in the FIELDS,
On the 9th day of September.

Being the next LORDS-DAY
AFTER THE

Dismal Fire IN THE CITY of LONDON.

By Nath. Hardy D. D. D. R. Chaplain in Ordinary to His
Majesty, and Vicar of the said Parish-Church.

Lam. 1. 12.

Is it nothing to you all you that pass by? Behold and see if there be any sorrow like to my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

L O N D O N , ♂

Printed by Tho. Newcomb for William Granham, at the
Sign of the Black Bear in Westminster-Hall, 1666.

20150 June 2015 10:00-10:30 AM

S. M. BLOOM

ОМЯЭ

Digitized by srujanika@gmail.com

Digitized by srujanika@gmail.com

Figure 3. Results

**Being the last Lecture
given at the**

Digital Life

ЭНТИДИ

CITY OF TORONTO



en den hof van den koning en dien ook den eer en waardigheid te
zien en daarin te genieten dan er dat mogelijc was en vondt si
ge eder een goede en goedkeurende oordening van den hof en den
hof en den hof en den hof en den hof en den hof en den hof en den hof

КОДИОЛ

Saint Paul's Chapel, New York City—July 4, 1861.

and others violent to their subjects

To the Right Worshipful
Sir THOMAS ADAMS,
Knight and Baronet.

SIR, I have often told you, that I
First preached, and have
now published this Discourse
as a Testimony of my sorrow
for Londons Ruines:
If the phrase and compo-
sure be (as I am conscious
they are) very defective, my Apology is,
That it was a time of Distraction; besides,
broken Language is the best Rhetorick upon
a mournful occasion: And considering those
manifold Relations and Obligations I have
to that once illustrious City, it will not (I
hope) be looked upon as a presumption,
that I have thus publickly expressed my sor-

The Epistle Dedicatory.

row; for that cloud of smoke which hath
covered me, is rather about flame of fire
which is now upon me.

Lately (since my Return from Baptism,
Education, and (excepting those years
which I lived in the University of Oxford) in and about the City, hath been the place of
my abode and habitation to this day.

It is now full Twenty and seven years
since I entered into Holy Orders, Eighteen
whereof I exercised my Ministerial Function
in that one Parish-Church of St. Dennis,
which together with many more (probably
ten) is now laid waste. And, though I must
confess myself highly obliged to so many
persons of Honour and Quality, from
general to all sorts of Inhabitants in this
Parish, where by Gods Providence I now am,
and have (according to my slender ability)
officiated well nigh Six years, whose benevolent
preservation through late imminent dangers, I
heartily acknowledge; and thank God for.
Yet I confess but acknowledg above many
and great kindnesses which in those years I
received; and that not only (though chiefly)
from

from that particular Parish, nor several other
Citizens, as well of the upper, as the lower
sort : So that though I wanted no sum Ency-
clopedia, I beseech God, I found many Friends, with
whom if I should not effectually sympathize
in this their Calamity, I should justly incur
the odious brand of ungrateful and obtuse :
Nay, if I forget thee (O London) let my
right hand forget her cunning ; If I do not
remember thee, let my tongue cleave to the
roof of my mouth.

Being upon these considerations (honoured
Sir) resolved as to the publication of the
Sermon, I knew not to whom more fitably
than your self I should make the Dedicati-
on ; and that both in reference to my self in
particular, and the City in general.

Among my numerous acquaintance in the
City, I have great reason to look upon you as a
singular Friend, as well as a prime Parochio-
ner in that place where I lived so long : Nor
only I sought to you not only that liberal boni-
ty, those free entertainments, but those sage
advice, and forward encouragements which
I received from you in the like pernicious
times,

The Epistle Dedication

times, when it was a Crime to own a Prelatical Clergy-man.

Among the Inhabitants of the City, you are the principal Mourner. The Kingdom calls the City her Mother, and the City calls you her Father, as being the eldest amogg the Aldermen; not only in respect of years, by office; none now surviving who before you had the honour to have the Sword carried before them: And who should be chief Mourner at the Daughters Funeral, but her Father? And though I easily believe your particular losses are great, yet I dare say such is your compassion, That you are much more affected with the publick misery than your own damage: and such your devotion, that you are most afflicted with those iniquities which have procured this misery.

Upon this account, I am confident you often turn aside (in your meditations) to see this sad sight, and probably have prevented me in what I cannot, but take notice of, I know within the revolution of less than seven years, we have lived to see a most joyful, and a most doleful sight. The one of the Sun breaking forth,

The English Translation.

forth, the other by the Fire breaking out. That
of the King in his beauty, this of the City in
its ashes. That representation of Heaven,
and this of Hell. In That in the Spring of the
year 1660, this in the Autumn of the year
1666. Job 1:12. Now then that I have
done, it cannot be imagined with what gladness
of heart all Loyal Subjects beheld their Na-
tive joyful King, after a Twelve years tedi-
ous Exile, return to his Throne; and not in
an hostile, but amicable manner pass through
His chief City to His Royal Palace, wel-
comed with the multiplied shouts and accla-
mations of all sorts.

Nor can it be expressed with what sadness
of heart all good people beheld the flaming
Fire, as it were a Conqueror, riding upon the
wings of the wind from street to street, with
a triumphant rage through that great City,
eating up her Habitations, casting down her
goodly Structures to the earth, and not ceasing,
till He that said to it Go, said also to it Stay.
Had the sight of that wonderful and merciful
Restauration quickned us (as it ought) to
suitable Returns of Gratitude and Obedience,

you will find

we

we probably had never before had such a glorious
and joyful Sabbath. And since the former
ordination of George and John Dury, I would say
God has never made yet at length amiss the
fruits of our labours: Then I should comfortably hope,
what I doubt not we all earnestly desire, a
restoration of this City out of her Rubbles,
as a more glorious place than before.

Whiche (worthy Sir) that (if it be Gods
blisfied Will), your Age may be prolonged to
fure, and thereby prevent the bringing of your
grey haires with sorrow to the grave ; and
therefore, that before you go hence, the
blessings of Heaven may rest upon the head
of your Prelacy : And as you have been a
vigilant, diligent, pious and faithful Serv-
ant in this Transfigured City, so you may (after
a long and joyful life) be admitted
into Glorie, and have an everlasting
recreation in that heavenly City of the living
God, where the saints from hence the world over
unto the fine confinement meet ; to the which
you are cordially invited.

Nath: Hardy.



Lamentation, Mourning and Woe.

St. Luke, Cap. 19. ver. 41.

And when he was come near ; he beheld the City, and wept over it.



Have no sooner read the Text, but I suppose you all reflect upon the doleful occasion of handling it ; How forcible are right words, saith Job ? and much more when they are suitable. The words of the wise (saith Solomon) are as nails, and as goads, to make a deep impression upon the Auditors, but then especially when they are fitted to the season. Such is this Scripture I have now read, seasonable, ey (be it spoken with submission to the Divine appointment) too seasonable, whil'st that

B

late

Chap. 6. 25.

Eccl. 12. 11.

late dismal *Conflagration* of our Neighbour City calls upon, nay, crieth aloud to us all to tread in the foot-steps of our Saviours deportment toward Jerusalem, Who when he came near, beheld the City, and wept over it.

Cesar said vaingloriously of himself, *Veni, Vidi, Vici*, I came, I saw, I overcame. Here our Evangelist faith of Christ, what he did piously, *Venit, Vidit, Flevit*, He came, He saw, He wept: And these three acts of Christ, are the three parts of the Text.

His Approach, When he was come near,
 His Aspect, { He beheld the City,
 His Tears, { And wept over it.

These three did one make way for the other, He came near that he might behold, and beholding he weepeth. Indeed the last is the principal, to which the two other are preparatory; and therefore passing through these, I shall chiefly insist upon that.

I. The first act here mentioned, is Christ's coming near. *Appropinquatio* is a local motion, wherein there is *terminus a quo*, a place from which we depart; and *terminus ad quem*, a place to which we draw near, and this is here affirmed concerning Christ.

Surely then Christ's body (as well as ours) is circumscribed in one certain place, so as it cannot be *sumul in utroque termino*, in many places at once. To what purpose else those various peregrinations of our Saviour, who, as St. Peter saith, *Went about doing good,*

good, if he could at once have been in those several places whither he went. And if he could not be at once in many places on earth, much less can he be in heaven and earth together. When he was on earth, he was not in heaven (saith Vigilius) and now he is in heaven, he is not on earth. And if he cannot be in many, much less can he be in every place; it being impossible that he should come near to any place, whereas he was there before; or go from it, since he must be there still; so that it were easie from this Scripture, to confute the Multipresence of the Romanists, and Omnipresence of the Lutherans: But Controversies ill befit the Pulpit at any time, especially in such a dolorous time as this, and therefore I pass it over.

And yet I must not leave this first act of Christ's coming near to Jerusalem, till I have taken notice upon what account it was, and what might be the reason of his approach: For,

First, Jerusalem was at this time a very wicked City, a Sink of Filth, a Den of Thieves, and a Cage of unclean Birds, and therefore (one would think) most unfit for the holy Jesus to draw nigh to. The voice from heaven said concerning Babylon, Come out of her (my people) not come near to her; and it is St. Paul's question, intending a Negation, and thereby a confirmation of the Dehortation, What fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial? But we must know,

1. On the one hand, That as the Historian saith of the River Dee in Wales, that it passeth through a

Revel. 18. 4.

2 Cor. 6. 14, 15.

Lake called *Pisgah Meere*, but mingleth not with its waters; or as the *Fish*, which remaineth fresh, notwithstanding it doth not only swim, but suck in the salt water: So our blessed *Lord* drew near to wicked persons and places, and yet was not defiled or infected by them. He is called by the Prophet *Malachy*, *The Son of righteousness*; and as the *Sun*, though it cast forth its beams upon the filthy *Danobil*, receiveth no pollution from it: No more did *Christ* from those *noisam* places to which he approached; and,

M.L 4. 2.
Luke 15. 1.
Mit. 19. 13.
Mat. 9. 12.

2. On the other hand, He was sent by his Father, especially to the *Jews*, *Iis primò missus quibus promissus*; and that among others, to discharge the office of a *Prophet*; nay, in respect of the personal performance of that office, he was not sent but to them. Accordingly we find him in the subsequent Verses, reprobating their *Iniquity*, and foretelling their *Calamity*; which he could not have done, had he not come near to them; for this reason he drew near to, and suffered *Publicans* and *Sinners* in *Jerusalem* to draw near to him; since, as he saith himself, he came to call *sinners* to *repentance*.

It is not absolutely *unlawful* for *good men* to approach *wicked places*; and it is not only *lawful*, but *expedient* for *men of God* to converse with that people to whom they are sent, though never so *wicked*. Indeed since it is not with *us*, as it was with *Christ*, He *was not*, but *we are too capable of Infestation*; and more apt to receive *evil*, than *do good*; we have therefore the greater need to be *watchful* and *circumspect*: But since the whole need not the *Physitian*,

sian, but the sick; those who are appointed by God to be the Physicians of Souls, not only may, but ought upon just occasion offered, to draw nigh, and visit the most desperate Patients: But,

Secondly, Jerusalem was the place where Christ was to suffer. He knew how maliciously they were bent against him, and how greedily they thirsted after his blood, and therefore the greater wonder that he should come near such a people. But the answer is easily returned, He was sent to them, and no dangers could divert him from the errand about which he was sent.

Thus ought we to run all hazards in the discharge of our duty. It was a great crime in Jonah to flee to Tarshish, when he was sent by God to Nineveh: And it was a singular fortitude in St. Paul, to go to those places whither he was sent, though he knew that bonds and afflictions did abide him in every City. We must not needlessly put our selves upon dangers, nor can we take comfort in such sufferings. Christ gave leave to his Disciples when persecuted in one City, to flee unto another. And wisdom teacheth us, not to draw near to, but avoid those places which threaten our Ruine, except we have an express call from heaven, and then Piety obligeth us not to consult with flesh and blood, but as Luther, when cited to Wormes to answer for himself (though much dissuaded by his Friends) resolved to go thither, though all the Tiles of the houses were Devils: So ought we to encounter with all perils, not fearing to follow Gods call, be the danger never so great, upon which account it was that Christ came near to Jerusalem.

Jonah 1. 3.

Act 20. 22,
23.^o

Mat. 10. 23.

And

And yet there was more than this in it, Christ did not only approach Jerusalem, notwithstanding but because he was, and that he might suffer there. He was as a Prophet, so a Priest, and such a Priest as was to offer himself a Sacrifice. Now all Sacrifices were to be offered at Jerusalem; that being the place which God had chosen for that end; and therefore the time of his offering up being at hand, he cometh near to Jerusalem, and coming near,

Luke 3. 5.

II. Beholds the City, which is his second act. The Person here spoken of being God-man, might be said to behold the City at this time with an humane and a divine eye. Or if you conceive him here spoken of only as Man; He beheld the City with an eye of sense, and an eye of Prophecy. With his bodily eyes he beheld the City, as those did, who speaking of the Temple, said, What goodly stones are here? He saw a beautiful City environed with strong Walls, adorned with a magnificent Temple, and other stately Fabricks, replenished with wealthy Citizens, and furnished with all manner of Conveniences: But with the eye of his mind enlightened by Divine Revelation, he saw this City encompassed with malicious Enemies, the Walls sacked, Houses burnt, Inhabitants slain, and not one of those goodly stones left upon another. Yea, all this, though not to come to pass till many years after, he saw as certainly and clearly, as if it were then acted before his eyes.

To foreknow future Contingencies is one of Gods peculiars, to whom all things past, present, and to come, and those not only *τα επομένα*, but *τα μελλόντα*,

us & do it, necessary, but causal are at once obvious : But yet there were men of God to whom he was pleased to impart the knowledge of what was to come to pass, according to that of Amos, Surely the Lord God will do nothing, but he revealeth his secrets to his servants the Prophets. Indeed this light of immediate Revelation ceased after the Sacred Canon was compleated ; and though God still can if he please, yet it is that which he seldom, if at all, hath done since ; and therefore those who pretend upon the account of any extraordinary inspiration to foresee and foretell the ruine of places, are to be looked upon either as *Subtile-headed Impostors*, or at best, *Giddy-headed Zelots*. Nor are we to give any greater regard to our *Prognosticating Astrologers*, who presume to read that in the Stars, which God never wrote there, and abuse them to that end for which God never appointed them. How fallible, conjectural, and uncertain that Fore-knowledge is which they have by this means, appeareth not only in that the Events which they foretell do oft-times prove contrary, but that as to the most remarkable accidents which befall (such as the late dismal Conflagration) they are usually silent. And yet (my Beloved) God hath not left us altogether destitute of means whereby we may at least probably foresee misery and calamity coming upon the places where we live.

The prudent man (saith Solomon once and again) foreseeth the evil, and in this respect his eyes are said to be in his head, the upper part of his body ; and as they that are on the upper ground can see afar off, so doth the wise man, whil'st the Fools eyes are in his

Chap. 3. 7.

Prov. 22. 3.
23. 12.
Eccl. 2. 14.

his feet ; nay, he is ready to stumble upon , and fall into danger before he will see it . This seeing eye, as well as the hearing ear, is that which God is ready to confer ; and therefore if any man lack wisdom, let him ask of God (saith St. James) who, as Solomon assurēth us, Layeth up wisdom for the righteous , and upon our asking, will lay it out upon us .

James 1. 5.

Prov. 2. 7.

If you shall enquire yet more particularly, How by the eye of prudence a man may foresee evil to come ? I answer,

1. By considering the several threats which God hath denounc't in his Word against sinners ; for since Gods Threatnings are no less true than his Promises, and though the sentence be not speedily executed, yet it can by no means but Repentance be prevented ; the prudent man may foresee, that sooner or later the Evils threatned, will fall upon them that go on in their sins .

2. By comparing the City, or place where he liveth, with those Cities and places which are recorded in holy Writ, as the instances of Gods vengeance : For since (as St. Peter saith) of the Cities of Sodom and Gomorrah, it is no less true of the rest, that they were made an example to them who should after live ungodly , we may hence infer , That though not the same, yet some Calamity or other will befall wicked places now, as well as then ; and,

3. Lastly, By observing the method of Divine dispensation in his Judgments . How usually he first striveth with Mercies, then with Judgments , how he giveth warning first, and then striketh, how he proceeds from corrective, to destructive punishments,

we

2 Pet. 2. 6.

we may foresee that that people, upon whom mercies, and warnings, and lesser judgments have had no kindly influence, are near to destruction.

And oh how happy were it, if we would thus behold desolation before it come; for then perhaps we may prevent it, and never behold the desolation: or if not, in respect of the community, yet according to that of Solomon, *The prudent foreseeth the evil, and hideth himself,* we may prevent our own ruine, and provide for our safety; or if not so, yet according to that known saying, *Premeditati mali mollis ictus,* *Evil foreseen is better born;* we shall the more easily sustain it when it cometh: But alas, such is our Iniquity, as well as Infelicity, we will not believe till we feel, nor see till it is too late to avoid; and then we sigh forth the Fools language, *Non putaram, I did not think this mischief would have come.* It is observed of some Creatures which have only sense, that they foresee evils by a natural instinct; *Swallows the fall of a ruinous House, Cranes the coming of a storm,* and such like; and yet we who are endued with reason, will not take notice of approaching Judgments. Oh let us at length be wise, and imitate our blessed Lord as far as we can, in foreseeing those evils which threaten us, though we cannot with that certainty which he did behold *Jerusalem in ashes.*

Prov. 22. 3.

III. And now it is high time to take a view of that influence which this approach and aspect had upon him, and that is expressed in the last act, *He wept over it.*

Christum flexisse saepe, risisse nunquam legitimus. It

is not unfitly observed, that we read often of Christ's tears, but never of his laughter. Holcot reckons up seven times of his weeping, at his Birth, Circumcision, for Judas, Lazarus, over Jerusalem, in the Garden, and on the Cross. It is not improbable, but that, as other Infants, he at his birth did salute the World with tears, and that the pain of Circumcision did extract tears from him; but neither of these are mentioned in Holy Writ. It is said indeed in respect of Judas, he was troubled in spirit, not that he wept, though not improbable that trouble might express it self by weeping. Three times are expressed, That for Lazarus by one Evangelist, St. John; This over Jerusalem by another, St. Luke; The other is mentioned by no Evangelist, but the Apostle St. Paul in his Epistle to the Hebrews, and yet whether those tears refer to the Garden, or the Cross, or both, is a question; It is very likely, he who sweat drops of blood, at the same time shed tears; and it as likely that his prayers on the Cross were accompanied with tears: it is certain, in the one place or other, or both, he wept; His tears for Lazarus, were the tears of a Friend; Those on the Cross, the tears of a Priest; These over Jerusalem, the tears of a Prophet; for as a Prophet he beheld Jerusalem's ruine, and beholding, weepeth.

It is a good observation of Origen concerning our Saviour, *Omnis beatitudines quae in Evangelio docuit, exemplo firmavit.* He confirmed by his pattern all those Beatitudes which he preached in his Sermon: He was meek, and poor in spirit, pure and merciful, the great Peacemaker, and a sufferer for Righteousness.

John 13.22.

Chap. 11.35.

Heb. 5.7.

teousness sake ; and that he was a Mourner, appeareth here by his weeping.

For the fuller discussion whereof, I shall desire you to take notice of these four circumstances, Who, When, Over whom, and for What : And,

I. Who it was that wept, Christ the Son of the living God made man. Indeed his very weeping bespeaketh him a Man, and that not in appearance only, but reality. A Phantasm cannot weep, a Picture cannot grieve, so that from hence, we may infer a strong argument against the Apollinarian Hereticks, who imagined, that Christ had but an imaginary body : Nor doth this only argue him a Man, but such a Man as was *ουνοματικός*, subject to the same passions with us. Tears are not only *indices naturae*, but *doloris*, testimonies of humane nature ; but of humane passion, particularly that of grief and sorrow, whence it followeth. That the passions of the mind are not in themselves sinful, else the holy and undefiled Jesus who knew no sin (to wit, experimentally and practically) could not have been subject to them. The truth is, they are very apt (like the wind, to be boisterous, or in a wrong corner) to exceed in their measure, or err in their object, and so degenerate into sins and vices, love into lust, anger into rage, and grief into impatience : But in themselves they are not sinful, as being the products of Nature, not of the corruption of it. That stoical precept of putting off humane affections, as it is impossible, so it is not necessary were it possible. We need not banish, but only imprison our passions ; not extirpate, but regulate them, for Christ himself gave

various expressions of several passions, and here in particular of his grief by his tears.

Besides, this *Nature* of the *Man* in my Text as to his being a *Man*, and that subject to *passion*, I must not forget to mind you that he was a *Prophet*, a *Man of God*; and being to utter a *sad message*, delivers it with *tears*. The *Priests* and *Prophets* of the *Lord* are resembled to *eyes*, and those eyes said to be like the *Fish-pools* of *Heshbon*, to note that they should be *watry eyes distilling with tears*, in which respect, among the many *Ceremonies* of the *Romish Ordination*, an *Hawdkerchief* is given to the person *ordained* for *wiping away those tears* which should continually *run down*. Indeed *tears well become us* in all our *Offices*. Do we pray for the people? our *prayers* and *tears* do well together. Let the *Priests* weep between the *Porch* and the *Altar*, and say, Spare thy people, O *Lord*. Do we instruct the *ignorant*, or comfort the *defected*, or reprove the *sinner*, or threaten the *obstinate*? we should express our pity by our *tears*. Many walk (saith S. Paul) of whom I have told you often, and now tell you weeping, that they are *enemies of the Cross of Christ*. And here our *Saviour* being to denounce *Gods judgements* against, wept over *Jerusalem*.

2. The next considerable *Circumstance* is the *When*: And that, as appeareth by the preceding context, was *inter acclamaciones*, in a time of *jub*: When the people welcomed him with *shouts*, he approacheth them with *sighs*. He would let us see how little he was taken with the *pomp* and *splendor* of the world, and intimateth a *special act of prudence*, namely, to mingle

Cant. 7. 4.

Joel 2. 17.

Phil. 3. 18.

ver. 36, 37.

mingle our joys with some sorrowful thoughts, which may serve as a check to their exuberancy. It is observable how King David in the very same Psalm where he speaketh of his still waters, green pastures, full cup, spread table, taketh occasion to mention the shadow of death. Solomon tells us, There is a time to laugh, and a time to weep; we may carry it further, The time of laughing is a fit time of weeping, lest we should laugh too much. It is the usual dispensation of Divine Providence, to make all our earthly comforts ~~yearelympt~~, bitter-sweets, checker-work, black and white, in our most prosperous estate, sending some cross event, which may be an alloy to our joy, and it is the dictate of humane prudence, to present to our selves some sorrowful thoughts in the time of our greatest mirth. We may observe when men laugh most heartily, tears stand in their eyes: we have often beheld a shoure of rain fall in a sun-shine; we use to eat our sweet meat with sharp sauce: Thus let us intermingle something of sadness with our delights, after the example of our Saviour, who ~~went~~ at a time of the greatest solemnity of joy, when the multitudes that went before, and followed after, cried, Hosanna to the Son of David.

3. The next Circumstance to be discussed, is the Whom: and that is expressed in the Text to be the City, to wit, of Jerusalem. And that which I would here take notice of, is the enmity which Jerusalem had to him, and the love which he shewed to Jerusalem: Doloris may stand in the Poets Verse, as well as timoris, and it is as true in the sense, Love is full

Ps. 23. 3.

Eccles. 3. 4.

Res est solliciti
plena timoris
amor. Ovid.

of

John 11.37.

Matt. 5.44.

Psal. 58.10.

Prov. 24.17.

Rom. 12. 20.

of grief, as well as fear: when he wept for Lazarus, the Jesus said, See how he loved him; may we not say the same here: See how he loved the City over which he weepeth; And how much this City hated him, appeareth by that bloody murther which in a few days after this, was by them committed upon him: He commiserateth them who had no compassion for him: nay, he sheddeth tears for them that shed his blood. It was his precept in the Sermon on the Mount, given in charge to all his disciples, Love your enemies; and lo, here he practiseth it, and well doth it become us to follow both his command, and his example. Indeed we read in the Psalms, The righteous shall rejoice when he seeth the vengeance; but that is on the Churches implacable enemies; otherwise it is Solomons caveat, Rejoyce not when thine enemy falleth, nor is there any thing more truly Christian, than not onely not to rejoice, but mourn for our enemies misfortune: And let me tell you, it is the best way of revenge, when our enemy hungereth, to feed him, when he thirsts, to give him drink; not onely to be sorry for, but to succour him, since hereby we heap coals of fire upon his head. Thus let our love to our enemy, be the love of the heart, not feigned, but sincere, not counterfeited, but cordial, the love of the tongue in praying and blessing, the love of the hand in doing good, and the love of the eye in weeping for them that hate, that curse, that do evil to us, and that when misery cometh upon them.

4. There is onely one question more to be resolved, and that is, For what Christ weepeth in reference

vence to Jerusalem? and that will appear by the following context, to be her sins and her sufferings. Of both a word.

1. He weepeth for her sins, in that she did not know the things of her peace, as appeareth in the next verse; nay, as we find in that parallel place, that she stoned the Prophets, and killed those who were sent unto her with the glad tidings of Peace; nay, not only the wickedness which she had, but which he fore-saw she would commit against himself, in putting to shame and death, him who was the Lord of life and glory; and that notwithstanding all her wickedness, she remained secure and obstinate, according as it is said elsewhere by S. Mark, that Christ looked round about the people, and was grieved for the hardness of their hearts.

ver. 42, 43, 44.

Mark. 21. 37.

Mark 3. 5.

The wickedness of bad men ought to be the sorrow of good men; and when they are so wicked as not to grieve for themselves, they grieve so much the more for them. Lots righteous soul was vexed (as S. Peter tells us) with the unclean conversation of the Sodomites: David saith of himself, Rivers of waters run down mine eyes, because they keep not thy Law. And again, I beheld the transgressors, and was grieved: S. Paul weepeth for those among the Philippians, whose god was their belly: and S. Hierom said to an impenitent wretch, Hoc plango quod teipsum non plangis, this I beweep that thou dost not beweep thyself. This is that which holy men always do upon a threefold account,

2 Pet. 2. 8.

P. 119. 136.
158.

Of piety and devotion towards God, whose Name is blasphemed and dishonoured by their violation and contempt of his Law.

Of

Of Pity and compassion towards the sinners, who are running headlong to perdition; and persistent not.

Of Charity to themselves, in avoiding hereby the guilt of other mens sins; which the very *not* grieving, contracts upon those that behold them, and also escaping the punishment which those sins bring upon the places where they live, for so we read of a mark set upon the mourners for the abominations in Jerusalem.

And if upon these accounts we must weep for the sins of others, much more ought we every one for his own sins; In this indeed we could not have our Saviour for an example, who had no sins of his own to weep for, since he could not have been a Saviour, had he been a sinner. But (he excepted) there was never any who had not sins known of his own to bewail; and truly, in vain doth he pretend to be troubled at the faults of others, who yet indulgeth to his own; nay, how can he bear on another, vvhio doth not pity himself, or vwill any man believe that he is offended at the dishonour done to God by others, vvhio yet vvilfully dishonours him himself? And therefore, as our Saviour exhorts, first to cast the beam out of our own eye, so let us be perfvaded, first to repent of our own sins, and then to weep over the sins of others.

2. But secondly, Christ wept over Jerusalems sufferings: Whence observe.

1. Others passion should move our compassion, and we should mingle the wine of their afflictions wwith the water of our tears. There is no duty to which

Ezek 9.4.

Math. 7.5.

we are more frequently exhorted than that of mercy ; and what is misericordia, but miseria ad cor, mercy, but the laying another's miseries to heart. It was St. Paul's precept, Weep with them that weep ; and it was his practice, Who is weak, and I am not weak. That golden Rule, of doing to others, as we would they should do to us, holds true, as in many other particulars, so in this, That since we desire to be commiserated our selves, we should commiserate others. Thus Job, who crieth out, Have pity on me, O you my Friends, have pity on me, saith also of himself, Did not I weep for him that was in trouble ? Was not my Soul grieved for the poor ? There is nothing more humane, than for one man to sympathize with another. It is observed among Swine and Bees, Unde agrotante lamentantur omnes ; if one be sick, the rest are sorry ; but much more suitable is it to our humane nature, and therefore Cruelty is called Inhumanity ; nay, there is nothing more Divine, more Christian than this ; and therefore St. Paul calls upon us, To put on bowels of mercies as the Elect of God, chosen to be his Children, and consequently to resemble him ; upon which account, it is Christ's argument, Be you merciful, as your Father which is in heaven is merciful : Nor was there any virtue did more illustriously shine forth in Christ himself, an instance whereof he giveth us here in weeping over the City.

2. Private, but much more Publick Calamities require our Sympathy ; for such was this, not over a particular Person or Family, but a City. We use to say, Bonum quod communius eo melius ; Good is the better,

D

Rom. 12. 15.

2 Cor. 11. 29.

Match. 7. 12.

Job 19. 21.

32. 25.

Coloss. 3. 12.

Luke 6. 36.

better, by how much more it is communicated; and Evil, the further it spreads, the worse. It is an undeniable Maxim, The whole is greater than any part; and consequently, as the safety of the whole ought to be first preferred, so the calamity of it ought to be most condol'd. Every good man is of a publick spirit, and therefore deeply affected with common miseries: A few drops of water may quench a spark, but many Buckets will not easily extinguish a great flame. In times of general Calamity, we may well wish with Jeremy, That our head were waters, and our eyes fountains of tears to weep day and night.

Jer. 9.1.

3. Not only when we our selves are Fellow-sufferers, but when we are only Spectators of, we ought to be concerned in others miseries. Our blessed Lord was to ascend to heaven, and sit down at his Fathers right hand long before the time of Jerusalems misery, and yet it becometh the object of his sorrow. Nehemiah was himself in the Kings Palace, a principal Officer, a great Favourite; and yet by reason of Jerusalems Calamity, He sat down, and wept, and mourned. When we our selves are at liberty, we must remember them that are in Bonds, as if we were bound with them; nor must our own prosperity make us forgetful of others adversity.

Nehem. 1.4.

Heber 7. 4.

4. All sorts of miseries, but especially grievous Desolations, call for a Lamentation; no less was this which befell Jerusalem, when not one stone left upon another which should not be thrown down. It was Queen Hebers plea to Asaferius, We are sold, I and my people to be destroyed, and to perish; if we had been sold for Bondmen and Bondwomen, I had

beld

held my tongue. Look away from me (saith the Prophet Esay) I will weep bitterly ; and why so bitterly, for it is a day of trouble (and that no small or slight trouble, but) of treading down, and perplexity, breaking down the Walls, and crying to the Mountains. It is a doleful sight to behold the Ship tossed up and down by the boylstorous waves, but to see it sink into the Sea, or dash in pieces against the Rock, may well cause an outcry. The deeper the wound is, the greater need of washing it with our tears, and the heavier the burden, the greater need of our bands to help to bear it up.

Is. 22. 4.

5. Lastly, If the foresight of misery when yet it is afar off, much more when it is near ; and if when it is near, much more the sight of it when actually brought upon a person or people, ought to move our pity and compassion. When Hazael said to Elisha, Why weepeth my Lord ? His answer was, Because I know the evil thou wilt do to the children of Israel : And much like was the reason of our Saviours weeping here, who knew the evil which the Romans would do to Jerusalem : But when the evil is really done before our eyes, good reason our eye should affect our hearts with sorrow, and our hearts fill our eyes with tears.

2 Kings 8. 12.

This, This, is that (my Beloved) which I am this day to press upon my self and you, in reference to that doleful destruction which hath actually befallen our Jerusalem, the once Renowned, but now Desolate City of London, and her Inhabitants that being near, and having beheld its Conflagration, we would weep over it.

It is not many Weeks since we kept a joyful day of Thanksgiving for the good hand of our God upon His Majesties Naval Forces, in causing their Enemies to flee before them; and great reason we had to rejoice in so seasonable a Victory! But alas! the righteous God hath now turned our laughing into mourning, and our singing into sighing, whil'st we have been forced to flee from our Houses. We read of *Marcus Marcellus*, that having besieged, and taken the famous City of *Syracuse*, he wept to see such Citizens become his Captives and Slaves. And it is storied of *Titus Vespasian*, who was the instrument of Gods vengeance upon this City in my Text; That he did not invade it without tears; and truly that late burning of the ships and Goods, and Houses of our Enemies, though it was very justifiable, as an act of Military Justice, done by persons empowered with Royal Authority for the avenging of former injuries; and very acceptable, as a weakening of our Enemies power to do future: Yet as it was an act which brought ruine and destruction upon many private persons and families, some of whom might be in some sort innocent as to the publick quarrel; it was matter of compassionate grief: But oh then what sadness should sit upon our spirits, whil'st we behold so great a destruction at home, a fire in our own bowels!

True it is, we of these parts have very great cause of joy in our particular preservation, since we deserved no less than they to have been devoured by the flame; but to use the Psalmists language, we have cause to rejoice with trembling, lest the like misfortune

tune befall our Housse ; ty, and to rejoice with weeping, because it hath befallen so many of our Friends, Neighbours, and Fellow-Citizens.

Indeed had it been a particular House and Family, or some Village, Hamlet, Town, or Burrough, it would have been deplorable ; but *magnam momentum est in nomine urbis*, saith the Orator : There is a great deal of weight in the name of a City, and consequently the ruine of it most lamentable.

As among Stars, there are of the first and second, and third magnitude ; and among Ships, of the first, second and third Rate : so among Cities, there are greater and less ; and surely by how much the greater the City, the sadder the loss. What tears then, yea, Rivers of tears (were they like the goodly Thames which runs by) can be sufficient to beweep the downfall of this so ancient, and so eminent a City.

This City was called (when in her Glory) by *Ammianus, Marcellinus, Augusta*, the stately magnificent City ; but how is she now become *augusta*? this large Volume in Folio abridged almost to an Octavo, there being, as is probably computed, scarce a sixth part remaining within the Walls.

The shape of the City hath been observed to be like that of a Laurel, and it was a good wish of him who desired that like the Laurel, it might always be green and flourishing : But this sad Fire hath spoiled her of her greenness, and she is now become as it were one Brand, withered, scorched, nay, burnt to ashes. One of the names anciently given to her, was *Troja nova*, and her Citizens called *Troynewanters* ;

Cic.

vanters ; and behold now she is too like old Troy in her *Conflagration*. I pray God it may not be said, *Fam seges ubi Troja fuit, Coru groweth where new*, as well as old Troy stood. Chronologers tell us, that London was 354 years older than Rome ; and Tacitus speaking of her above 1500 years ago, calleth her, *Londinum rapida negotiarum maxime celebre, a very famous place for Merchants* ; ever since which time she was rising higher and higher in splendor and glory : But alas ! in a few dayes she is spoiled of all that beauty she had been advancing so many hundred years. We have not (I suppose) forgot that fatal blow by Fire and Gun-powder given to that ship which did wear her name ; but the Loyalty of many worthy Citizens in one year repaired that loss, by building a better, now deservedly called the *Loyal London*. But who can tell how many years may pass before this City of London attain to her pristine lustre ! Though yet I will not despair, but that in Gods good time she may become more illustrious than before.

Howells, Lond:

A late Writer having first given a full and particular account of this City, goeth on to parallel it, not only with all the Cities of these three Kingdoms, but of the whole World, and prefers it before them : For having reckoned up about twenty several kinds of Ornaments belonging to a City, he proveth by an induction of particulars, That though in some one or few of those Ornaments, many other Cities outgo her, yet, all taken together, she surpasseth them all. And to all those excellencies which he mentioneth, I shall add one, in which I am sure no City could equalize.

like her, the number of her Learned, Religious and painful Preachers; upon which account, the title which the City of Quinzie in China attributed to her self (for her high Walls) might have been given her, she was an heavenly City; or to use our Saviours language of Capernaum, a City lifted up to heaven. And now who can refrain from weeping, to see this City almost stripped of all her Ornaments, and her Honour laid in the dust?

Math. 11. 23.

Let the Merchants weep for the downfall of that Royal Exchange (where they used to drive on their mutual Commerce) with the several Wharfs and Keyes, which were so commodious for landing their Goods.

Let the several Companies weep for the ruine of their Halls, where they were wont to meet each other in love and amity.

Let the poor Orphans weep for the loss of that Hospital, where so many Thousands of them have been nourished and educated.

Let the Priests weep, not as of old, between the Porch and the Altar; but that now there are so many Churches, where there is neither Porch nor Altar to weep between.

Let the Parishioners weep, that they have now neither Churches nor Preachers; whil'st those are so demolished as unfit for use, and these, as well as themselves, forced to look abroad for shelter.

Finally, Let all the Inhabitants of this City, and her adjacent parts, weep to consider how many Families have not where to hide their heads, but are scattered up and down the Fields for want of their

Habi-

Habitations : Yea , how many wealthy Citizens are very much impoverished , and some of them brought to a want of bread .

Nor do I only call upon the City her self , but the Court , the Country , the whole Kingdom , to weep over the Cities destruction ; and that not only in regard of the particular losses which several persons throughout the Kingdom undergo upon this account , but of the Concern which the misfortune of this City is to King and Kingdom . The City of London was as it were the Dominical Letter , by which the whole Nation reckoned how the year would go about ; or as the Golden Number , by which we were wont to cast up our Accounts . It was the saying of a judicious Foreigner , That England might rather be said to be in London , than London in England . Sure I am , the welfare of England was very much concerned in Londons prosperity . Some have enviously resembled her to the Spleen , whose high swelling made the rest of the body lean . But I doubt we shall find , she may more truly be compared to the Stomach , and the Apologue made good ; whilst the Bowels wants supply , the rest of the members cannot thrive . If England be as the heavens , London was as the Sun in those heavens ; must not darkness needs cover the whole heavens , when the Sun is so much eclipsed ? If England be as the Ring of Gold , London was as the Diamond ; How little is the value of the Ring , when the Diamond is , if not wholly lost , yet very much wicked ? If England be as a gaudy Tree , London was as the root ; and when the root is withered , how can the Tree flourish ?

London

London was wont to be called Camera Regis, the Kings Chamber; ay, and it might have been called the Kings Coffer, since besides the great Income which her Custom, Excise and Chimneys brought to the Crown, she was ready to fill his hands with present Coin upon all occasions: well may the King weep, nay, we need not call upon Him, I would to God all his Subjects were as deeply sensible of this sad blow as He. London is called in the Law, Cor Republice & Genius Regni Epitome, the Heart of the Commonwealth, and Epitome of the whole Kingdom. And she is no less justly, than usually stiled the Metropolis, Mother-City of the Kingdom: well may all the Daughter-Cities, yea, all the People of the Land take up a bitter wailing for this blow, which hath as it were stab'd them at the heart, and killed their Mother. Ay and especially at such a time as this, when, by reason of our Foreign War, her assistance was so useful. Sad indeed, to have the Milk Cows dry, when most need of Milk; and the Cloud vanish, when most want of Rain; yea, as it were, the Fountain to be empty, when most occasion for water. How stupid is that Man? How hard is that heart, which these considerations do not affect?

And yet this is not all, since the doleful influences of this calamity, in some sort, reach not only to the whole Kingdom, but to all the Protestant Churches. There have not wanted daring Prognosticators, who have presumed to foretell the destruction of Rome, and the downfall of the Pope this year; no doubt, if they repent not of their Superstitions and Idolatries, Vengeance will pursue them; but it is not for me to know the times,

nor to build positive Predictions upon our Interpretations of dark Prophecies. In the mean time we sadly behold the most famous Protestant City of the World, become an heap of Rubbish. I easily believe, our Romish enemies rejoice at this flame, and cry among themselves, *O pulchrum spectaculum! O goodly sight!* And perhaps our Protestant Adversaries rejoice also, but I doubt they will have little cause for it, when they weigh all things in a right balance. Whither by that Babylon mentioned in the Revelation be understood Pagan or Papal Rome, I shall not now dispute; but sure I am, all Protestant Princes and Churches have reason to make the like Lamentation over London, which is said to be made over Babylon, *Alas, Alas, that great City which was clothed in fine linen and purple, and scarlet, with gold and pearls, and precious stones;* for in one hour (at most a few dayes) she is made desolate!

All this while I have only set before you the sadness of the Ruine, together with the doleful effects which attend it; but now give me leave to enlarge, and increase your sorrow, by minding you of the causes, as well as the effects, encreating you to consider by whom, and for what it is, that this great desolation is befallen this great City. We read in the Book of Job, That the fire of God fell from heaven, and consumed his sheep. And God threatneth by his Prophet Amos against Damascus, Gaza, &c. That he would send a fire which shoud devour their Palaces. And surely no other was this Fire which hath laid waste so many beautiful Churches, goodly Parishes, and Manses, than the fire of God, a fire of his sending. There

Rev. 18. 16.

Chap. 1. 16.

Chap. 1. 4.
7. 12, 16.

there were any sons of the Goat who kindled, or fomented the flame, yet they were the Rod of Gods anger, and the Fire-balls in their hand his indignation; and I both pray and hope, that if there were any such Rods, they may themselves be cast into the fire, and receive their deserved punishment for so horrid a villany. If it were an accidental fire, occasioned by negligence and inanimadversity, yet even that casual event was of divine appointment. Nor was it only the hand, but a special, signal hand of God, which appeareth among other things, chiefly in the concurrent wind by which the Fire was carried on with an impetuous violence; for who was it but God, who was pleased at once both to stop the Windows of Heaven that it rained not, and brought forth the wind out of his Treasuries, that it continued, till the Fire had done that work which he determined should come to pass. And as we must acknowledge it was the merciful and powerful word of our God, which said to the Fire (as he doth to the Sta) Hitherto thou shalt come, and no further: So it was no other than the angry and revengeful hand of God which caused the Fire (with the wind) to bring upon the City such a generally destructive Calamity.

Upon this consideration, it will be fit for us, as we look upon the burning to be the effect of Gods wrath, to bewail the sins which have incensed it, and thereby procured this Conflagration. So that whereas all this while I have called upon you for tears of compassion, I must now exhort you to tears of compunction.

I do not design (Beloved) to upbraid London in this day of her calamity, far be it from me; but I

Job. 10. 3.

Job 38.12.

think it a very fit season for London to be put in mind of her iniquity,

I would not confine the sins which have deserved this desolation only to London, nay, rather enlarge the accusation against the whole Kingdom; and as both Prince and People will find themselves concerned in the sad effects of the flame, so all have reason to charge themselves with the kindling it. But as the Judgment is fallen more immediately and most heavily upon the City, so doubtless it concerneth the City more especially to remember and bewail her own sins. And whereas there were several Parties and Men of various persuasions in this once populous City, I could heartily wish, that instead of throwing Dirt in each others Faces, they would throw each the first stone at themselves; and instead of railing and reviling, they would all of them with weeping eyes bemoan first their own sins, and then the sins of one another.

We read of Josephs Brethren, when their Brother had put them in Ward; they said one to another, We are verily guilty concerning our Brother, to whom we saw the anguish of his Soul when he besought us, and we would not hear; therefore is this distress come upon us. I would to God it might be so with all the inhabitants of this City, now that so great distress is come upon us, to hear the voice of Conscience, which if not quite scared, will speak at such a time, and to say one to another, We are verily guilty of these and these sins.

Now that God hath overthrown some among us, as God overthrew Sodom and Gomorrah; it is time surely for

for those who have been guilty of Sodoms sins, to accuse themselves for their pride, fulness of bread, abundance of idleness, and not strengthening the bands of the Needy.

Amos 4 11.

Now that so many houses of God are burnt up, and laid waste in the City, and their Teachers are removed from them, it is time for those to bethink themselves, who either out of Prophaneness have neglected, or out of Schism vilified the houses of God; and if not like this City of Jerusalem killed and banished, yet disheartned and contemned those who were sent unto them.

Ez. k. 26.46.

Now that many of our wealthy Citizens are much weakened and impoverished in their Estates, it is time for them to call to mind, how forward they were to part with their Wealth for raising a Rebellious War against their Sovereign, which at last most Tragically ended in His Murder.

Now that such a Well-ordered Society (as the City of London was) is broken, and Neighbors and Friends are scattered up and down in several parts, and that the Fire hath run through, and thrown down her goodly Structures, it is a fit season for those cursed Incendiaries to condemn themselves, who delighted in division, made wide breaches in Church and State, between the King and His People; and when time was, set the whole Kingdom on flames; yea, I fear still would, had they the like opportunity.

Now that their Shops and Tables, Chambers and Houses are demolished, their Wares and Goods either removed or consumed, it concerneth those to call themselves to an account, who have sequestred and plundered

plundered their Neighbors Goods and Houses, and Lands; ey, and those also who have kept Houses of Riot, Chambers of Wantonness, Tables of Surfeits, and Shops of Lying, Deceit and Perjury.

This, this is that (my Brethren) which the Lords voice crieth at this time to the City, and which he expects from the Inhabitants thereof, that we should every one so seriously and speedily reflect on his own sins, as to bewail them with proportionable grief; and so much the rather now, because we did it not before, nor this last year, when his hand of Pestilence was so heavy upon us, and we so insensible of it. Then he consumed our Persons by the burning Plague, and now our Houses with the burning Fire. Then he removed us from our Habitations, now he hath taken away our Habitations from us; and because there was not enough weeping then, therefore there should be the more weeping now.

To draw to an end, I have I think said enough by this time to put you upon sprinkling your heads with ashes, girding your loins with sackcloth, filling your eyes with tears, and breaking your hearts with sorrow; but I must withall tell you, that all is not done, when this is done.

Our weeping of compassion must be attended with a ready contribution towards their relief whom this Fire hath undone. I hope there are not, and yet I would there were not any so cruel as to exact upon their necessity, who come to hire Lodgings or Houses of them, this were to add affliction to the afflicted; nay, rather use them kindly: And to those who are not able to hire, give entertainment; yea, let us willingly

willingly embrace whatsoever Overtures may be proposed for repairing the breaches and *ruine* of our Metropolis.

Our weeping of compunction must be accompanied with reformation. Oh let the heat of that flame not only thaw our frozen hearts into tears of godly sorrow, but melt away the dross of our corruption; that the Fire which was consuming to our Houses, may be as a Refiners fire unto our lives. Let us pull down the strong holds of Atheism and Prophaness, Luxury and Uncleanness, blow up the Turrets of Pride and Ambition, Envy and Faction; burn up the Thorns and Bryars of Hatred and Malice, Covetousness and Oppression, the chaffe and rubbish of all manner of wickedness; that so God may be entreated to spare the remnant of our Habitations, and make up the ruines of those that are demolished, to give us beauty for ashes, and the oyle of gladness for the spirit of heaviness, when we shall behold a new London, (like the Phenix) rise more gloriously out of the ashes of the old. Amen, Amen.

F I N I S.
